

existence. A baby crying in the night, an old man praying, the touch of your best girl's hand, the knowing glance of a close friend, the car your brother drives, a nation's flag unfurling in the breeze, the staccato syllables of a dictator's voice shattering the

SOCIAL SIGN LANGUAGE
WHAT IS TEEN-AGE SEX?
TEENS INTERVIEW VANCE PACKARD

twilight silence—all of these are one human being's attempts to reach or toward someone else.

To communicate—to share the exhilaration of your hopes and dream the desperation of your fears, the poignancy of your love—is as natural breathing and as inescapable as the morning sun. Whether by word action, touch of symbol, we're always trying to link ourselves to another person, to establish some sort of mutual contact. "All life is meeting says Martin Buber and communication is the meaning of meeting. In i ideal form it is an encounter with another, "a meeting from eye to exand from heart to heart." (Hendrik Kraemer)

Latortunately, you live in an age when this ideal is seldom attained. The closer we've grown technologically, the greater the ideological, spiritual and emotional chasm separating us has become. At the heart of you problems with your parents or your boyfriend, the deep-rooted disput between white and negro, the constant conflicts of the US and the USS is a basic breakdown of communication. We're reaching out toward other but not really reaching them. We're communicating something, but more really US, and a whole dearth of misunderstanding and frustration is the result.

How can you communicate more successfully? First of all, you mu want to communicate out of love and respect for another. This desire we help you to sense the needs of another person, to feel the "loneliness are rejection hidden by the empty smile" and to act toward him out of compassion and responsibility for his well-being. When you see other person as "subjects to love and not as objects to use" (Malcolm Boyd), then you can communicate with them in terms of their own interest and show that you're truly interested in what they are as individuals and worth children of God.

Secondly, you must want to listen when others are trying to say som thing to you. "A man is important to us not because of something he is but because of what he is not," says Karl Barth. "His importance matconsist in his poverty, in his hopes and fears, in his waiting and hurrying and we have an obligation to listen simply because he needs our ear arour response.

A desire to communicate and a desire to understand what another person

lemonstrate your sincere interest in him. Recognize a person's presence with gladness and he'll feel that he's important to you. Give him your individed attention when he is speaking and he'll feel inspired to say hings that are worthy of your attention. See that the tone of your voice elemonstrates a sincere interest in the person with whom you want to communicate and he will be much more interested in hearing what you have to say. Indicate your interest with actions that are thoughtful, kind, yourteous even when no special occasion requires them, and he'll respond ust as you do when you know that you're appreciated and loved.

On a person-to-person basis—you to your parents or your friends, a white eenager to a negro teenager, student to teacher—these concrete ways of howing interest are keys to successful communication. When the expanse of an ocean, the barrier of a language, the differences between cultures, religions, and political systems separate you from your neighbor, then the lifficulty of communicating your love for and interest in him increases. Then the consistency of your actions and the way you live each day is the only way to combat indifference to your word and disbelief in your motives. When words have become meaningless and issues between nations of men o clouded that they can no longer be discussed, integrity of action and unity of word and deed is the only open channel to communication.

A child has a disconcerting ability to tell whether or not a person is on he inside what he pretends to be on the outside. A little of the child emains in each of us when we are communicating with another. All of he "right words," all of the clever techniques become as noisy gongs or langing cymbals if they are not true expressions of an inner honesty and ove. You can't long conceal your character from the heart of another or

eceive him with pretenses of false affection.

Life is a dialogue between God and man and man and man. Communiation between two persons which is grounded in the knowledge that both re equally loved and equally redeemed in God's sight involves no deceit nd will be fruitful. Reach out toward another in mutual love and trust nd you will reach him in the depths of his aloneness—ready to respond to our slightest word and touch.

# Youth

October 29, 1961

Volume 12 Number 22

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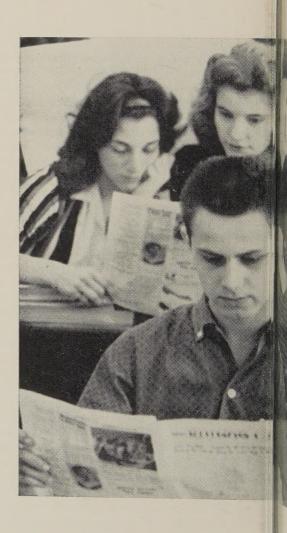
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Youth magazine is prepared for the young people of the United Church of Christ (Congregational Christian Churches and Evangelical and Reformed Church), Published biweekly throughout the year by The Christian Education Press and The Pilgrim Press. Publication office: 1720 Chouteau Avenue, St. Louis 3, Missouri. Second class postage paid at Philadelphia, Pa., and at additional mailing offices. Accepted for mailing at a special rate of postage, provided for in Section 1103, Act of October 3, 1917, authorized June 30, 1943.

Subscription rates: Single subscriptions, \$3.00 a year. For group rates write for order blank. Single copies, 15 cents each.

Subscription offices: Board of Christian Education and Publication, Room 210, 1505 Race Street, Philadelphia 2, Pennsylvania, and The Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts.





# HOW DO YOU READ A NEWSPAPER OR LISTEN TO THE RADIO OR WATCH TELEVISION TO LEARN TRUTH?

Ts it worth your time and energy to I read the editorial page in tonight's newspaper or watch a good news commentator on TV? Neither makes as relaxing a study-break as the sports page or a rollicking TV comedy, but both will better prepare you to face vour social studies teacher as an informed student or your family and friends as an alert and concerned young adult. Reading, looking and listening for the best in all areas of today's media is an art, which once learned, will give you real insight into yourselves and the world about vou.

Read with a Critical Eye
You can rate your "reader-ability"

and see where improvement is needed by checking yourself against a liss of questions which Dr. Edgar Dales has set forth in his book *How to Reac* a Newspaper.

(1) Am I familiar with a number of daily newspapers, both good and

poor?

(2) Do I plan my reading in terms of time spent, material read, and the order and speed in which the material is read?

(3) Have I examined all parts of a good newspaper to find out what?

in it?

(4) Can I find desired information quickly by using the index, news summary or other aids?

(5) Am I familiar with the way a typical news story is constructed?

(6) Do I get the most out of big news stories by following them dan by day as they develop?

(7) Am I able to read, understand and criticize the editorials in the

daily newspaper?

(8) Do I have sufficient speed and comprehension?

(9) Am I familiar with some of the factors which influence the nature and accuracy of news such as the reader, ownership of the paper, political affiliation, the reporter of the news, the editor of copy, the make-up editor space restrictions, and advertising?

As you evaluate your own "reader-ability," judge the newspaper you buy, too. Continue to ask yourself if its general purpose, bias and standard are fresh and healthy. Evaluate daily the various departments and writers judge individual news stories by their source, author and agreement with the known facts; and ask always if a paper is reporting the news as fairfund accurately as human integrity and intelligence allow.

### Look and listen with care

Newspaper's vocal counterparts — TV and radio—also deserve you thoughtful attention. You are the patrons of their best and their word products. You can be the conscience which forces them to eliminate the worst and make their best better.

(1) Ration your listening and looking time so that it fills up only a hour or so per day with an extra allotment on weekends.

(2) Be discriminating in your selection of programs.

(3) Keep posted on the latest in programs by reading critical, objective reviews in newspapers and magazines.

(4) Balance your diet so that you aren't looking at or listening to onl one brand of program such as westerns or comedies.

(5) Pick programs that pay off dividends of additional knowledge an

inspiration for your thinking. You'll reap post-program benefits in both family and classroom discussions.

After you've mastered the techniques of critical selection, then confront your radio and TV sets with a readiness to respond. Stop all other activity while a program is on, sit within a good range of the TV set or radio, look attentively at the TV screen, and cut all other conversation intil the program ceases.

Plan to watch or listen to interestng and informational programs with amily, friends, youth fellowship group or social studies class (at least, rrange to take in the same programs eparately if group sessions can't be irranged) so that afterwards you can ritically discuss the points presented. Even a casual TV date with your best cuy or gal can include some converation about the worth of the show ou're watching. Then these talkedver thoughts, both favorable and unavorable, should be communicated o local and national sponsors, station nanagers and networks. Put pressure in them to support presentations that ducate as well as entertain, that stimilate as well as relax.

As Christian youth who read, look and listen with care, you can fulfill in important task in an age where here is a "great battle to be fought against ignorance, intolerance and inlifference." You can awaken yourelves to the realities of the wide world about you and begin to see nore clearly what your role in this world must be.

# SOME HINTS AND TIPS ON THE BEST MEDIA AVAILABLE

### **NEWSPAPERS**

**New York Times** Christian Science Monitor Wall Street Journal St. Louis Post-Dispatch Milwaukee Journal Washington Post Washington Star New York Herald Tribune Louisville Courier-Journal Chicago Tribune Atlanta Constitution Cleveland Plain Dealer Baltimore Sun **Atlanta Constitution** Minneapolis Tribune Los Angeles Times

### **MAGAZINES**

Saturday Review Reporter Christian Century United Church Herald New Yorker

### **TELEVISION**

Network news—public affairs documentaries Look up and Live Frontiers of Faith Father Knows Best—re-runs Occasional dramatic specials

### RADIO

Any FM station available to you

# Christ is God's Word Among U

I find it hard to talk to God," said June as she chatted with her closest friend, Sharon. "How can you talk with someon you can't see? Or to somebody you don't know? There are even times I'm not certain there is a God. So how can you talk with something you don't even believe in for sure? If there is a Goe just how does he get through to me? And how can I be sure I'm getting through to him?"

Do you have moments like this, too?

God communicates with us just as we communicate with other—by what he is and what he does and what he says. The reapoint about communication is that someone is trying to sa something to someone else. Words are the most flexible instruments of this communication. If used properly they reveal outhoughts, they show forth our intentions—they uncover us a individual human beings.

But words divorced from action are empty vessels. "If any or says, 'I Love God' and hates his brother, he is a liar" for empty

words are "lies." A word spoken truthfully is in itself an act. it is an act of self-giving and self-revealing on the part of the peaker; an act of respect and love for those spoken to.

God giving us his Word is the most perfect example of this let. In John 1: 1-4 we read "In the beginning was the Word and the Word was with God and the Word was God." But God o loved the earth that he wanted to give his Word to the people on it—to truly communicate and reveal himself to them. To do his, he gave his only son so that the idea of his Word would be rangible for us. Through Christ and in Christ God made a perfect link of communication with man. He made his Word flesh and sent him to dwell among us in order that we might experience the reality that God's Word is God's act.

If Christ is God's means of communication with us, then as we seek to understand Christ, we come to understand God. One heologian suggests that Jesus Christ is what God means by the word man and what we mean when we say the word God.

That Jesus was a man is as certain as anything in history. But our troubled questions seek to know if Jesus was an unique man Was he more than a man? Was he divine? One gospel suggests "yes," by adoption. God adopted Jesus at the beginning of his ministry when the Holy Spirit descended like a dove, Jesus was proclaimed as pleasing to God, and God began to work through Jesus in an unique way.

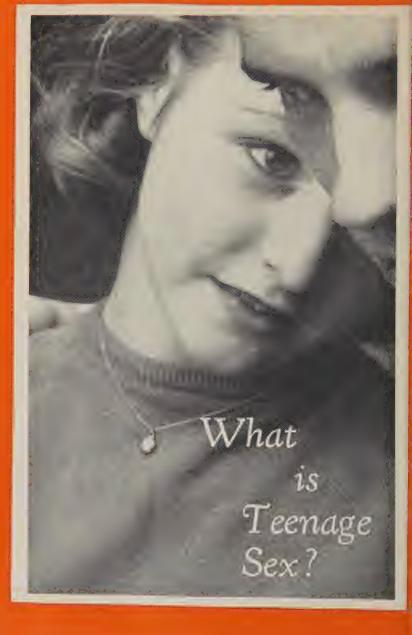
Matthew and Luke affirm Jesus' uniqueness by the virgin birth. Here Jesus is unique by the means of and from the hour of conception. And John, as we have seen, answers it in still another way by saying that Christ is the truth about God and The Truth because he is the Word of God.

How, then, did this unique man personify God's Word or earth? His entire life and ministry was devoted to preaching good news to the poor, proclaiming release to the captives recovering of sight to the blind, setting at liberty those who are oppressed, and proclaiming the acceptable year of the Lord His message and his mission were difficult and powerful, but they were also concrete and understandable.

We can see Christ in his work, in his living, in his loving, and in his dying. And in seeing Christ we are seeing the Word of God, which is God. This invisible, intangible "something" with whom June struggled to talk suddenly is made visible for us in the person of a man whom you can use as a supreme example, a man with whom you can walk and talk and share your biggest and most important problems. Christ's entire life is God's way of "getting through to us" so that we can know for sure that what he says is what he does and what he is.

Through Christ God offers us a channel of communication and understanding to himself. Through Christ's life, death and resurrection God gives us his Word about what he is and how he would have each one of us work his will on this earth.

-HERB MUENSTERMANN



What are you trying to communicate by necking, by going steady? Should you indulge in necking at all? How far should you go and who sets the limits? Here a leading psychologist helps you to understand your biggest problems about yourself and teen age sex.

A RE you surprised to hear that there is such a thing as teen-age sex? All along you've been assuming that sex was sex—undifferentiated for teens and adults. Well then, right off the bat, let's state clearly: adult sex is different from teen-age sex. Adult sex is a physical act—the result of a physical drive—and frequently other drives, such as a desire for children, a desire for unity with the loved one and life. Teen-age sex is none of these things. The teen-age girl is rarely driven by a real physical need for sex. The teenager has not the experience yet to love maturely, though she may "fall in love" puppy-style or have crushes, and she certainly doesn't want children. How do we account then for all the necking couples in parked cars, the porch glider, the movies, the park—the going-steady, necking-steady relationships, the statistics showing 40 per cent of unwed mothers to be teenagers? What is teen-age sex really?

Teen-age sex is a search for contact . . . contact with another person who will understand and share the teen-age world. The drive is essentially for an emotional contact, rather than for the satisfaction of a purely biological need. The teenager wants to communicate . . . to share her particular adolescent logic and feelings with someone whose logic and feelings are similar—one who will accept her in the way she feels adults do not.

How does she attempt to make the contact—this communication? Unfortunately, the teen's verbal communication is not well developed. For one thing, most girls (and boys, too) do not have the habit of verbalizing to their parents. There is an invisible wall between parents and teenagers—set up without either of them wanting it. Frequently it is the teens who clam up, feeling that what they say will be censured; occasionally it is the parents who are somewhat afraid to hear about the inner turmoil of their sons and daughters. In either case, the lines of communication are weak.

The teen-age girl, for instance, grows up with her mother as a symbol of femininity. If she sees little or no communication between her mother and father (and this often happens in our world) she follows suit and

assumes that the only communication is physical-or sex.

Where is the young girl going to get her ideas of how to communice emotionally? From TV, movies, backs? There again verbal expression subordinated to action, and physical potores become symbols of inv Weildoo is farther from the trade. Physical contact is not emotional contact but to the teen ager physical contact becomes a substitute, and the tries? "reach" someone through the use of her body.

What is the result of this substitution of physical contact for the reling? A vicious cycle—in which the important drive of the teenages is identify, for executing her loneliness in an adult world, for execution her special teen-age self—remains unfulfilled!

In the interim, many things may begin to this girl. She may inherself becoming increasingly realized—emotionally mentioned in she inand this realizance the again identifies with ex. She may then this free boy to boy in exercise of butto have affaire—existing presence to assume this feeling. She may is period by yord the limits she had move tough to present actually experiencing adult acc. She may, in the course of events, seriously bort her reputation, even hard her forms happings.

Or six may because the girl, who because the in getting no well amarian return, reject the notion of lave entirely and pursues more cycloal as

in her relationships with the opposite sex.

She may be the port and those are those and who just drift into a through buy-pid relationships daton pretty ought what everyone classical, notion, at parties, meaking the —and asking always—is this i

And she may also be the part who thinks the's musting everything becal-

men not making.

Entirely headlines.

healthy relationship with boys?

- the come aware in your need the Lunn to the the flesher in pumble contact.
- Open the lines of verbal conventation with your parents you friends, your boy friends. Try to form the ballet of expression you feelings.
- Direct your corrny and restlessmoot had a set works proup activities.
   Political median in your community or admind community project partial of hollows all these "hovolve" you in such a way to me your note.
   Tooks our many articulate, open up healthy partial pation with the opposite sex.

Avoid going steady. There's safety in numbers. The steady relationship must, of necessity, lead to intimacy. Remember always that a boy can be easily stimulated sexually; that vou must answer for and control yourself.

Now, I can just bear the agitated remarks: "You mean, no necking at all? After all, if I like a boy, I want to express it. Is there anything wrong with that?"

Let's face the situation realistically. Of course, you want to neck a little. And some show of affection is certainly permissible—and here's the big question—if you can accept trustration. You will have to learn to apply he brakes when you don't really want to. You will have to discipline courself, to remember that while you may just be playing or flirting, your pay friend may be reacting—and with intensity! There are ways you can judge from your past experiences as to whether you are capable of accepting frustration. Could you, for instance, say no to a date when you had a special assignment that had to be completed? Or turn away from a undae when you were dieting? Or did these situations fill you with rage and rebellion?

In case you are not generally able to take frustration, your best bet is rankly to distrust yourself and adopt safeguards such as healthy group ctivities.

Remember always—to a teenager, boy and girl alike, the important drive stowards finding a friend—a soulmate—an ally in a confusing and often rightening world. You are just as alluring to the opposite sex—perhaps ven more so—when you are being intellectually stimulating and graciously itentive as when you are making physical contact. Boys, too, want to make friends, feel a sense of identity, share attitudes, and problems and oys. When you are explaining your values or feelings to a boy and your yes are brilliant with enthusiasm, then you have sex appeal. When you are climbing a ladder in your jeans and your lipstick is half gone, but ou must tack up that banner for the newest Canteen drive—then you have ex appeal. When you are walking, hand in hand, discussing your career oals, your feeling about spring, your concern about war and peace, your we, your wonder, then you have sex appeal. Teen-age sex is the struggle or closer emotional and spiritual contact, the search for someone with thom to share the splendors and the terrors of adolescent life.

-BERNARD F. RIESS



• What are your insights into values held by contemporary young people?

A That's a broad question. Each young person, of course, has his own set of values. Certainly I think that education is a more important value today than it was in my day. That's because education is much more attractively presented today. Also the pressures are greater upon the student to achieve through education.

Possibly we're seeing a rise in materialism in young people in general—although there are many exceptions. I think that certainly young people today are much more thing minded than they were ten years ago.



### PROFILE

Mr. Vance Packard, author of three best sellers—The Hidden Persuaders, The Status Seekers, and The Waste Makers—has caused his many readers to look at themselves, their fellow Americans, and the culture of which they are a part, in a new and disturbing light. His soon-to-be-released book holds up a clear, unblemished mirror to The Executives.

What will it reveal? Mr. Packard says, "Can't say. My publishers and I cut our wrists and made a blood vow."

As an industrious free-lance magazine writer and keen analyst of the fabric of American society, Vance Packard kept running across "reams of material which troubled and fascinated me." The Hidden Persuaders—and almost instantaneous acclaim—resulted.

An active member of the Congregational Church in New Canaan, Conn., Mr. Packard, left, answers the queries of teen-age members of the New Canaan P. F.

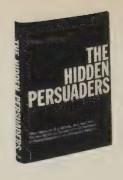
• You say that there is greater emphasis on education. Is this because ere is so much college pressure? Is education not for learning's sake, it to get ahead?

A Well, again it is difficult to generalize but certainly it's true that trents are putting pressure on their youngsters to study harder than they d in my day. The reason, of course, is that it was no problem to get into llege regardless of your educational background.

• What do you think we should be thinking about? Do you think ere are things we're overlooking?

A I think the aspirations of young Americans are focused primarily

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in terms of self-gratification and what kind of a rich life they're going to have for themselves—whereas in many other countries of the world you'l find that young people, when they talk about the future, think about service to humanity and of helping to build a better world.

• How much do you think our attitudes reflect the values and outloo

of our parents?

A Well, I think that our attitudes reflect those of our parents a lot more than we realize. That was pretty clear, I think, in the political campaign last year. I went to dozens of college campuses around the country and in each college you found that the faculty was about 75 per cent Democrati and the student body about 75 per cent Republican. The explanation, or course, is that most of the youngsters who go to college come from families where their parents are Republican.

O Do you think we can blame our materialism more or less on our

parents?

A Well, obviously, sure. On our parents and on the environment is which we live. I think the major factor here is that today more than ever our whole environment is saturated with commercialism and pressures on uto behave in certain ways in order that we'll want goods and will buy goods.

• Do you think a lot of this thing-mindedness could be blamed o

advertising?

A survey was made in the suburbs of Chicago. They found that the youngsters were even more extraordinarily thing-minded than their parents. This apparently is because they were given so much in the way of material possession, that it became a preoccupation with them to have "things. The reason is obviously that we're living in an atmosphere where we're saturated with appeals to want and have things.

O Do you think this thing-mindedness is created—or is it in all of u

to start with?

In this era of frantic counting—two refrigerators in every house two houses for every family, of throw-away cans pans and packages, of encouragement to go into debt through installment buying. 'Americans must learn to live with their abundance without being forced to impoverish their spirit.'

(The Waste Makers)



A You can't state where it starts. It's usually an exploitation of one ide of our personality. We all have what psychiatrists call our ids and our super-egos, our selfish concerns and our idealistic concerns. The goal of much of advertising is to keep us preoccupied with the id aspect.

• What do you believe is the best course of action that young people an take to avoid being conditioned to this commercialization of modern

Americans?

A One thing is to learn to recognize the circumstances of your existence. Recognize the appeals and the strategies being used to make you hing-minded. And be very much set upon leading your own life.

• How are you going to appeal to a person who is aware of his own

hing-mindedness and aware that people are preying on it?

A Psychologists call this the recognition reflex. If you recognize the echnique that is being used upon you, you no longer bow to that appeal. You still go ahead and buy the product for your own good reasons. But you won't buy it for the reasons that are presented to you, for you know hat there's a strategy involved.

• Who do you think is more wrong—the advertiser who has found ut people's inner feelings and what they really want and use what they now to sell their products, or the consumer who has these needs and

aults? Which do you think would be more important to correct?

A Well, it's more important to work at the consumer level. It's unealistic to expect the advertiser to reform very far if by using certain trategies, which are legal and not flagrantly offensive, he can be effective.

• You've pretty much made it clear that this is some sort of infection our society—advertising, wastemaking, status seeking, etc. Do you think he individual alone can control his reflexes to advertising? Or do you hink the individual needs to be organized in this respect? What can church oung people do about it?

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A That's a big question. I think the primary reliance should be upon the individual and his self-awareness of the influence upon him. On the other hand, I think the church should be congratulated and encourage. It has shown more awareness of the problems that are arising from the trends of our society than probably any group in our society.

• Do you think the church reflects this barrage of advertising an commercialism? Has there been a major change in our outlook on religio

from what it was, say, 100 years ago?

A You can't isolate these things. Certainly it's true that if there as pressures on the public at large today to be more "realistic" in their philosophy of life and "live it up," then it will reflect itself in the programs some of the churches.

• Do you think the ministers and clergymen could adapt a few the principles of motivation and research used in advertising without made

ing too much of it?

A I don't think so. The head of the National Conference on Christia and Jews talked about this sometime ago when he said that the use of the techniques for good purposes could not be justified if you were still sho ing a basic disrespect for the individual in terms of manipulation.

• It seems to me that the appeal of most advertisers is emotional rather than rational which seems to defeat the purposes of religion.

A Well, that's possibly true. You can't generalize about advertisin either. An awful lot of advertising is simple statement of fact about proucts. But when you get into TV advertising or magazine advertising yefind an emphasis on the magical qualities of a product—a complete irrational approach of trying to infuse the product with magical qualities

O Do you think the problems of being susceptible and of status-seeking

'The marketing people are fascinated with the so-called teen-age market. Teenagers today constitute a 12 billion dollar market, and they can be persuaded to accept innovations and concepts of products such as the TV dinner more readily than the rest of us older people do."

belong primarily to the U.S. or can they be found in other countries also?

A No, they're not limited to the United States at all—as evidenced by he fact that my book is published in nine different languages. For example, all my books are being very intensively read in Germany and England, to a lesser extent in Italy and Japan and places like that. I think what we're dealing with is primarily a trend in industrialized men and the impact on man of advanced technology, big organizations, and advances being made in persuasion techniques. To some extent, this is affecting people in western countries, irrespective of boundary.

Q Is education at the consumer level the only way to combat this

ower of persuasion?

A No, there are many ways. You could protest. Writing letters is a very effective way of getting desired results because big organizations tend to over-react to criticism. You send them one letter and they get greatly concerned at the executive suite level. You send them two letters and they panic. Three letters and there's pandemonium.

We might get to the point where we'll need to have some kind of police orce set up to keep an eye on the use of advanced techniques of persuasion—for example, subliminal perception and things like that—where you have he use of mechanical techniques to get messages to us past our level of twareness. These areas should certainly be policed and watched.

A majority of people might not want these techniques of hidden persuasion to be outlawed. Maybe they like other people to do their hinking for them—sort of a "go along with the crowd" psychology?

A That's one of the dangers. In Chicago they conducted an experiment in which they used this subliminal persuasion approach on radio. They were whispering advertisement messages on radio and then afterwards they called up the people and asked them what they thought about it. Three-quarters of the people said that they preferred this to having to listen to listen to listen to cong-winded commercials. They'd rather have the stuff whispered to them. It is such attitudes as this that are causing our freedoms to be atibbled away.

O Do you think that the advertising techniques are directed mainly

it the youth or at the adult level?

Advertising techniques are directed at all levels but the teenage evel is getting the heaviest emphasis today. Teens have four times as much

money to spend as teenagers did 15 years ago. According to one study, the average teenagers has \$500 a year at his disposal.

And the teenager is very attractive to the marketers because there are so many of you. You're the fastest growing element in our population. Teens are also extremely attractive to marketers because they are at a level where they are forming their lifetime patterns of buying. The markets are anxious to get teenagers started on their

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products. That's why you'll find that they're spending thousands of dollar distributing free cigarettes to the colleges and paying students to hard them out.

• The way they advertise to the best of the circle and "all the good people have this," etc.—do you think this leads to status seeking? Another status-seeking leads to more advertising. Is it a vicious circle?

A That's certainly true. There's always been status seeking. But whi is new is that it's been on such a systematic basis in terms of marketing products—its overtones. Ford Motor Co. had this advertisement with the girl pointing to the big tail-lights in the back of the car. And she said, "Lethe people behind know that you're ahead of them." That's clearly status seeking.

• But don't you think a lot of people—who don't have enough mone to buy something like that—would resent anything too pushy like that

A That is correct. But on the other hand, most people have mo money today than they did 10 or 15 years ago. Most advertising is gear to a certain social and economic background so they know beforehar how much money people on a certain level can spend.

• Isn't your audience going to be all economic groups?

A That's the problem for television. They haven't figured out a wat to offer a specific appeal and so they tend to appeal to the lowest common denominator—at least in terms of program content. In radio it's a different situation. There are the rock 'n' roll stations, long-hair music stations, et

• Do some of these commercials—such as the Savarin commercialwhich picture American culture and society—do some of these give peops a wrong idea of what is normal or average in American society? The average American family in the course of a single day is subjected 1500 selling commercials."

- A I don't know. What they present seems to rapidly becoming normal. The whole point of advertising is to make you believe the average person as a Cadillac sitting out in front of his \$75,000 home and to make him spire to have one himself.
- A while ago you mentioned police action to counteract the evils f persuasion. What sort of legislation do you think would be helpful?

  A I think subliminal persuasion should be flatly outlawed. It isn't oday.
- Do you think that the false impression of our national life is giving the nation a false sense of security?
- A I don't think it's giving us a false sense of security. I think it's iving us a false sense of values in that it places so much emphasis upon naterial things and aspects of our life and tends to make us preoccupied with how we live in terms of our physical surroundings and what we onsume.
- How do Americans feel about our soft life?
- A We're plenty complacent about it.
- Right now is our economy in good shape? And if it isn't do you hink it's possible to have a good economy without going to war?
- A That's one of the great dangers we've gotten ourselves into—this ery unhealthy reliance on defense spending for our growth. I believe it's 0 billion dollars a year that's being spent in one form or another on efense, or deriving from our defense establishments. It affects 10 per ent of our economy. You go into some state—California, for example—nd it's up to 25 per cent. This is a very serious problem and the National ouncil of Churches is studying this right now.
- In the case of the steel industry, the steel mills are operating at mething like 50 or 60 per cent of their capacity and still make a profit

or the corporation. Is this sound economy?

A Well, it's not sound economy but it's an encouraging thing that they an because they're going to have to. Our industries have got themselves o over-expanded today that taking the industry as a whole we're only sing about 78 per cent of our capacity in most fields—automobiles, radios. lost of these fields can produce all that we are consuming today in about the months, and shut down for three months.

• What's the cause of this? Has it been the reaction of the consumers

over-expansion of producers?

### TEENS INTERVIEW VANCE PACKARD



**A** I think it's mostly over-expansion of production. It occurred during the 50's on a great wave of optimism.

• Do you think this younger generation is going to be working harde and be a better generation than previous ones? In terms of history, when people look back at our generation will it shape up as better—or just

following our parents?

A Well, I think it's certainly true that the present generation is much more oriented to education, is much more enlightened about world affairs and I think that the reaction to the peace corps suggests a great deal clatent idealism. As though they were awaiting a challenge worthy of deer commitment. On the other hand, we do have all these pressures to make us more and more preoccupied with self-indulgence. I think that som very powerful pressure will continue to push us in that direction.

What bothered people most about your books? How did the

react? Were they startled or were they mad?

A I like to think that what bothers them is that I was revealing the truth about what is happening. That always throws you in a great tizzyif you find out some unpleasant truth about yourself.

What is the main status symbol—in each section of the country

What are the main things that we seem to be concerned with?

A First of all, a college education, I think. In terms of material thing the home has replaced the car as the main status symbol. Then there are new things coming in that are status symbols—boats, European trips, swimming pools.

O Do you think that paid television could eliminate a lot of th

advertising?

A I think television could be a very wonderful, fine force. There are two dangers. Paid television would be under the same pressure as television to get as wide a market as possible. The other danger is that if they succeed in getting this wide market, then they'd be under tremendous pressures from



"It's harder today than it used to be to stand on your own two feet and develop your own philosophy of what is right and wrong for you, what is going to be success or failure for you—rather than for other people."

advertisers to get in and offer to help them out by advertising on these programs. Then you'd be getting your commercials and paying for them.

On the other hand, paid television would eliminate a lot of the objections we have to commercial TV because so much of commercial TV is oriented o advertisers and sponsors.

• Has the advertising people taken any clues from your book?

A I don't know. They talk about it incessantly. It's hard to pick up a copy of a magazine without some remark or crack about it.

Q Looking into the future—would you say the advertising techniques

of 1970 will be any more obvious?

A Probably. The advertising industry itself is very much concerned. To move a refrigerator is going to cost more and more money as saturation sets in and as the public becomes increasingly aware of all these appeals. The public is starting to suffer from what the advertiser calls a fatigue of believability. It's harder and harder for them to believe the stuff advertisers claim.

• With all these problems, do you think that education is the only answer? Will that make people aware of it? Will it change people? Or will it have to be some dramatic thing? Or will the people have to be bushed? Is there need for them to drive all the time?

A Well, I think a lot of things have to happen. I think that we have o develop sensible ideals for our nation that can fill us with a sense of common purpose and can exhilarate us and excite us. I think that one of the main challenges is to shift from a highly successful materialistic society nto a truly civilized one. One of the main problems each of us has to ace is that of being a clearly defined individual because we have all these pressures of big organizations, of complexity, of persuasion. The tendency is to be swayed by them. The challenge is to develop a philosophy of life in the egard to possessions that doesn't begin and end in self-indulgence.

SEE that girl, sitting there, with her legs crossed and her foot swing to back and forth? Her thoughts are far away—and she wishes she was too! And that boy over there—arching his head back, arms behind cha—it's likely he possesses a high I.Q.! And what about the teen girl swing her foot in a circle? It's very possible she may be thinking about a box

Obviously you can't chart somebody's personality from one movem — or swing. But leading psychologists and research analysts tell us that digestures (or mannerisms) we use everyday communicate—loudly and

clearly—whether or not we utter one word.

Common, everyday gestures like the examples given above happen with our knowledge. They become part of our personality. Such gesture can help or virtually block your attempt to get a verbal message across.

"Modern languages are still basically sign languages," says I) Louis Stone, clinical psychologist at the University of California. His study of lip-reading showed that it is almost impossible to communicate information with the lips alone. Whether or not words spoken are heard (understood, they convey more meaning if facial and body movements the accompany them can be observed.

But how do we know which gestures mean what? Why do we do there things? And how can we use this knowledge as an aid in communication what we are and what we say to others? At the same time we want to understand better the reactions and thoughts of our friends. How do gesture help clue us in?

The study of gestures and their meanings form the basis for a brane new science called "kinesics." For some new insights that will help yo become more responsive to others and ease the going in everyday situations, we've gone to top scientists in the field.

Gestures often are an outlet for emotion or a sign of tension. Most of the body movements that can make a restless young person appear jumpy as a grasshopper are unconscious. The person whose gestures are always on the go may be relieving himself with actions that make other jittery as they watch him bite nails, thrum fingers, snap fingers, play with jewelry.

Meanings of gestures vary—depending on who does what, whe and why, cautions Dr. Maria C. Maginnis, counselor for college gradual students at UCLA. For nine years Dr. Maginnis studied gestures of proteenagers. She classified 10,000. "Don't jump to conclusions," she said "Watch to see if gestures that seem significant recur—and if so what brins them on. Try at the start to get the mood of the gesture—and the feel what's behind it. This will guide you on how to interpret gestures and control any of your own that might be embarrassing, or annoying."



## SOCIAL SIGN LANGUAGE

gestures and what they reveal about how you and others feel

### gestures give away your sex

Here, at Kitte's prodding, is an example of how Dr. Maria interprets a gesture:

The Gesture: Johnny pulls nose, when introduced to a girl or party partner.

Meaning what? "Perhaps he does not feel old or wise enough to be a Don Juan," mused Dr. Maria. "Or maybe he has an itch or allergy or is breathless. Make no snap judgments about Johnny unless you note he pulls nose, usually, whenever he meets any girl—indicating he is date-shy and needs more experience in mixed groups."

Dr. Maria found that most gestures "slot-fitted" into 13 categories. Below are four groups of gestures. Can you tell what general trait each group expresses and whether the gestures are typical of girls or boys?

Group 1—Flexes ankles, tenses hands, crooks mouth, shows teeth, tilts head, raises shoulders, sits on edge of seat.

Group 2—Sits on hands, rubs eye, covers ears, rolls head, covers face, talks to self, rubs hair on opposite side with hand, puts hands in pockets.

Group 3—Stamps foot, tilts chair back, grimaces, pouts, grinds teeth, hits others, works jaw side to side, hits desk, sneers, snaps fingers, pushes others.

Group 4—Plays with hair, picks teeth, sucks tongue, smiles to self, "brushes crumbs," removes shoes, plays with paper.

These are the answers based on the Maginnis study: Group 1 shows a trait of suspense, watchful waiting; girls. Group 2, evasion, turning away; boys and children. Group 3, aggression and assertiveness; boys, children of higher intelligence. Group 4, preoccupation with task; girls.







### COVER SYMBOLS



The open eye of God, The purpose of Revelation; let there be light!



The furca or fork inverted expresses salvation scending from above



Three triangles touching is an old symbol for the Godhead

Botanical symbol for male

Botanical symbol for female



Symbol of faith, patient expectation

The intellect in action



The Christian cross over the dot, symbol for the earth

The square is a sign for world and nature-a square within a square means order

A five pointed star has many meanings for different cultures—A symbol of safety in ancient times

### CREDITS FOR THIS ISSUE:

PHOTOS: 4, 5, 27, 28, 29, 31, Ken Thompson; 12, Ed Wallowitch; 16-17, 20, 22, 24-25, courtesy of Robert Bach; 18, 19, David McKay Co.

ARTISTS: 1, 2, 8-11, 29, 32, Charles Newton.

AUTHORS: Rev. Herb Muenstermann, director of the Board of International Missions of the United Church of Christ; Kitte Turmell, writer of weekly column for teens, called "Teen Etiquette," appearing called "Teen Etiquette," appearing in leading newspapers with a total circulation of over eight million readers in U.S.A. and Canada; prayer, 32, reprinted by permission from Malcolm Boyd's "A Litany for Christian Communication" in his book Crists in Communication, published by Doubleday in 1957.

### is there anything good about gestures?

Recognize yourself among these groups? Don't let this worry you, say Dr. Maria, unless they're unsightly, too loud, or out of place. OR invasion another's privacy. Nobody cares, for instance, if you twiddle your thurst or chew your cheeks during a test. But start drumming your pencil an see how your rating sags.

How do you control gestures? Sometimes you substitute gestures Perhaps you're the enthusiastic, back-slapping kind. Tone it down to hearty handshake. Maybe nail-biting is your problem. Your friends domind, but it embarrasses you. Psychologists say this habit comes from inner tension. Ask yourself, what's making me tense up inside? Is it because I feel I'm not being accepted by the crowd? Or because the coarrides me too hard? Find the cause and you're a long way to its solution. Nobody makes others more uncomfortable than someone who doesn't below in a group and doesn't know it. Don't assume that by being different your refreshingly offbeat. Study the way your friends act and shape your gestures accordingly. Adapt only those that seem right for you.

What's good about gestures? Plenty, if they help you to be at ease are express yourself in a colorful, emphatic way. They should be spontaneous

-not studied-but controlled, so they offend nobody.

"Don't condemn those who can't stand still as nervous wrecks." Base on her observation and experience Dr. Maria found that hyper-activit doesn't mean a thing. Some who seem outwardly calm may be jumpir inside. The kind way to help one who is over-gesturing and attractir attention to himself is to get him dancing, or directing a game, or competing in sports.

"It's fine to have what it takes in self-restraint to stand, sit, or keep-sti—with no excess movement—the Grace Kelly type," said Dr. Maria, who own gestures are mobile and friendly. "But don't overvalue lack of movement. It's better to have a lot of gestures, used on impulse to say and sho

how you feel without words, than to be too restrained.

So, don't miss the daily gestures—the friendly hand-wave, the hand shake, the back-pat, the courtesies of welcoming a stranger.

Be gesture-conscious. This will help you to cure habits of your own-like nail-gnawing—that annoy others—and prompt you to help others fe at ease when their gestures show tension.

Be tolerant, aware of the difference in cultures, expressed in gestures, be people with different backgrounds. Man "shaking fist at you" might be trying to pick a fight—or telling you he wants to shake your hand because he's mighty proud of you or anxious to meet you!—KITTE TURMELL



### GESTURES ARE YOU

A smile, an arched eyebrow, a happy handwave . . . these gestures are as much a part of the picture others have of you as are the color of your hair or the clothes you wear. Envy Grace Kelly her poise and John Wayne his calm confidence—but don't be





afraid of using too many gestures. Use them to emphasize a point, describe the way you feel at the moment, welcome a stranger or friend—in short, to add color and dash to your personality.

Your gestures should be natural — but controlled. Nothing wrong with a nibble at your pencil (or glasses' handle) now and then if it helps solve a problem—but who wants to be called "Beaver"? Let your gestures reveal you as the warm friendly person you are!



O God, remember not the words of worship we have prayed to false gods and have uttered unto thee with our lips but not with our heart's consent; remember not the words of hatred an malice we have spoken to our neighbor, nor our withholding words of understanding and love from him;

Spare us, good Lord, from our failure to become close closeness, together in togetherness; from changing communication into exploitation and thereby making it an immoral action; from uch speaking but little listening; from speaking to our neighbor in monologue rather than in dialogue; from utter isolation and the speaking to our neighbor in monologue rather than in dialogue; from utter isolation and the speaking to our neighbor in monologue rather than in dialogue; from utter isolation and the speaking to our neighbor in the speaking to

the end of communication;

Hear us, good Lord, that thou wilt use us in thy speaking to a men and each man, that our communication may be sacrament in proclaiming vocation, pronouncing thy Truth, changing the course of lives and events; that we may communicate that peak which passeth all understanding in the midst of the Christian war. Amen.